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Pretended to be
An Answer to several

Passages, Citations or Charges,

In a BOOK,

Lately publish'd by *F. Bugg*

STYLED,

New Rome Arraigned, &c.

BEING

A short Vindication of the Christian Believers of Jesus of *Nazareth*, who are in Derision termed

QUAKERS,

From the said ASPERSIONS.

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Blessed are the peace-makers; for they shall be called the children of God, Matth. v. 9.

Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you, Ephes. iv. 31, 32.

London: Printed in the Year 1694.

An Answer to several Charges of Francis Bugg.

HAving for these several Years observed divers contentious Books written by *F. Bugg* and *George Whitehead* one against the other, I have read their several Writings on both sides, and hereby proceed to give my Sense of the Matter.

First, I apprehend the tendency of *F. Bugg*'s striving is, for to have several Errors to be Retracted and Condemned as Erroneous; which in my Judgment ought to be done by all true Christians.

Secondly, *G. Whitehead*'s Contention is to cover and cloak many Errors and Weaknesses which he and all true Christians ought to condemn, and confess: All Flesh hath sinned, gone astray, erred and fallen short of the glory of God.

If any should object and say, What here is written is short:

I answer, Brevity is design'd by the Author; for what is written is done in order (if happily it might be so) to appease the Fury of an inrag'd Adversary, believing the said *F. B.* hath been provoked, and do heartily wish both the provokers and the provoked might be deeply humbled before the Lord, and beg pardon for all their Sins and Transgressions, and pursue that Christian Practise that Christ exhorted unto his Disciples to follow, who said; *By this shall all men know that you are my disciples, if you love one another:*

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If this Precept was but once grafted into every Heart, then Strife and Contention would ſoon come to an end.

Its alſo my Senſe and Judgment, that the many Books of Contention, writ by *G. W.* and others, hath done much hurt to the Chriſtian Religion, and would be glad, if it ſhould pleaſe God to put it into the Hearts of the Governours and Rulers of the Nation to condemn the ſame, and order them all to be burnt. So I ſhall proceed to anſwer in ſhort ſeveral of *F. B*'s Objections and Charges, deſiring that he, as well as others, would deſiſt from Contention and purſue after Peace, and learn to love all men, ſeeing our Lord and Maſter Jeſus of *Nazereth*, his Love is univerſal to all, and hath enlightned all by his Light and Grace, and taſted Death for every Man, and given himſelf a Ranſom for all: O! who would but follow ſuch a Maſter, as hath ſhed his precious Blood for the Redemption of all? So deſiring every true Believer in Chriſt Jeſus, and follower of him, to bear his Image, and be made conformable unto him in Love, Mercy, Goodneſs and Compaſſion, herein would that great Commandment be kept and not broken; which is, To love God with all thy Might and Strength, *&c.* Then the ſecond alſo would be, To love thy Neighbour as thy ſelf: Which might it be the practice of every true Chriſtian is the real Deſire of him who deſires the good and welfare of all mankind, *&c.*

Seeing of old time, all was not *Iſrael* that was counted *Iſrael*, ſo may it be ſaid in our Day and Age, all are not true Chriſtian Quakers that are called Quakers; therefore *F. B.* ought not to lay

his Objections and Charges on ſuch general Terms; for if any, under the denomination of a Quaker, are ignorant and unſound in Matter of Faith and Doctrine (I ſay) their Ignorance ought not to be chargable on the Body or Society of the Chriſtian People (who are in deriſion termed Quakers) who ſincerely believe in our Lord and Saviour Jeſus Chriſt, both to his Humanity and his Godhead, in all reſpects, even as the holy Scriptures do teſtifie of him: Therefore, ſeeing *F. B.* grants Contention to be an Offence the Scripture condemns, he ought to deſiſt therefrom, and not continue reproaching a People by whole-ſale who believe all things according to the Scriptures, and that they are of Divine Authority, and were given forth by the Inſpiration of the Almighty, and are profitable and of a general Service, according to the Teſtimony of the Apoſtle *Paul* to *Timothy*, in his ſecond Epiſtle, ch. 3. v. 16, 17. and if at any time he hath found any particular Man or Men under the Name of a Quaker, that are unſound in the aforeſaid Matter of Faith, or are guilty of Error of any kind, relating to the Chriſtian Religion, *F. B.* ought to pray to God on their behalves, That he would remove their Ignorance and give them a true underſtanding of the things that belong to their Peace, and not vilifie the Society of a People, or any part thereof, upon the ſcore of the Ignorance and Folly of any pretended Member. And whereas *F. B.* continues to rake in the Aſhes of the dead, who are gone to give an account of their Deeds, whether good or evil; and ſeeing they are not in viſibility to anſwer for themſelves, its hoped

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he (*viz.* F. B.) will deſiſt from it, not knowing how ſoon the great God of Heaven and Earth may ſummon him to appear before the Bar of his Juſtice, to give an account of his Deeds.

Alſo note, I would not hereby be accounted one that would cover an Error in any that are dead, nor in any that are yet living, neither is any Evil or Error connived at or tolerated by any true Chriſtian Quaker, who through the Providence of the Almighty are come to that reſult, and do ſincerely believe and own the ſame Jeſus of *Nazareth*, that was born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, whoſe precious Side was pierced with a Spear, and by wicked hands crucified on the Tree of the Croſs, between two Thieves; whoſe Blood was ſhed for the Remiſſion of Sins, who was dead and buried, roſe again the third Day, and aſcended into Heaven, in the ſight of the *Galileans*; who is there as our Mediator and Interceſſor to God our Creator; believing he will forgive us our ſins, for Chriſt's ſake, our only and alone Mediator between him and us poor mortal Creatures, who are nothing without him, neither can we do any thing without him that is acceptable or well-pleaſing in his ſight, but as he ſhall beget a living Faith in us both to will and to do, of his own good pleaſure: To him alone be all Honour and Praiſe given, both now and for evermore, *Amen*.

Whereas *F. Bugg* objects againſt *G. Whitehead*, being a contentious continual Scribler, and guilty of giving baſe and ſcurrilous Language, as vile Apoſtates, unruly Beaſts, Wolves, Dogs, Devils incarnate, together with many more of the like import, *&c.* *Anſwer*,

Anſwer, *G. Whitehead* is guilty of the aforeſaid Charge, and he ought to repent of the ſame; and its well hoped he will not juſtifie himſelf in it, nor any for him, but condemn his weakneſs in ſo doing.

Objection 2. Its alledged, *G. W.* indeavoured to cover and cloak groſs Errors in divers Perſons that are dead (and gone) as alſo in ſome that are yet living, *&c.*

Anſwer, *G. W.* is ſuppoſed to be guilty in part of the aforeſaid Charge, and its hoped he may ſee his Weakneſs in ſo doing; for the Chriſtian Quaker in general teſtifieth againſt all Error, not only in themſelves, but in all others in whomſoever it appears, believing there is no more Affinity between Truth and Error, than there is between Light and Darkneſs (which are manifeſt to be too oppoſite Beings).

Objection 3. Whereas *F. Bugg* accuſes *G. W.* of endeavouring to cover ſeveral Errors in *Thomas Fitzwater*, *Robert Young* and *Thomas Lloyd* in *Penſilvania*, whoſe unſound Expreſſions are (as inſerted in his *New Rome Arraigned*, &c.) pag. 37. (quoted by *F. B.*) *God that died in us, and laid down thy Life in us, and took it up again*, &c. *And that when Chriſt aſcended, he was ſeparated from his Body: That Faith in Chriſt without us, as he died for our Sins and roſe again, was not neceſſary to our Salvation.*

Anſwer, The ſaid *T. Fitzwater*, *R. Young* and *T. Lloyd*, are guilty of high Blaſphemy for their ſo ſaying, and are greatly to be blamed for their ſaid unſound Expreſſions, and all true Chriſtian Quakers do condemn them for the ſame; and do further

further declare, That if *G. W.* or any others do wink or connive at the aforeſaid blaſphemous Expreſſions, he or they are judged to be equally guilty with them: But its hoped, or at leaſt-wiſe deſired, that *G. W.* and others will give out a Chriſtian Teſtimony againſt them for it and others, for their ſpeaking Irreverently of the Perſon of our Lord and Saviour Jeſus Chriſt; as, alſo, againſt their Perſecution of *G. Keith*, *T. Budd* and others. Its here teſtified againſt, by and on the behalf of all the true Chriſtian Believers, who are in ſcorn called Quakers, notwithſtanding the Ignorance of any pretended Member, whoſe Folly ought not to be laid on the Body of the People, whether he be a pretended Preacher or Hearer.

F. Bugg's three Charges againſt the Quakers cited, and anſwered.

'*Charge the Firſt* (ſays *F. B.*) the Quakers 'denies him who was born of the Virgin *Mary*, 'who ſuffered Death upon the Croſs at *Jeruſalem*, 'who roſe again the third Day, and aſcended in-'to Heaven in the ſight of the *Galileans*, to be 'Chriſt the Saviour of the World.

Anſwer, The aforeſaid Charge is falſe (as to his laying it on the general) perhaps it may be undeniably true upon ſome that are either dead or alive (for ought I know) but I am ſure he is much to be blamed for laying his Charge ſo general; but the ſaid Citation is owned, profeſſed and believed by all ſincere Chriſtian Quakers, therefore his Charge muſt needs be falſe. Notwithſtanding, if any pretended Member that may be dead or yet is in being, did ever deny Jeſus of *Nazareth* to be the Saviour of the World, he

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is diſowned for the ſame, and deemed no leſs than guilty of Blaſphemy in the ſuperlative degree. For the true Chriſtian Quaker expects Salvation by no other, but by and through Faith in the heavenly Man Chriſt Jeſus; therefore *F. B.*'s aforeſaid Charge is falſe and groundleſs.

'*F. B.*'s *ſecond Charge*, They deny (ſays *F. B.* meaning the Quakers) 'the Scriptures, by ſpeak-'ing contemptuouſly of them, *&c.*

Anſwer, The whole Charge is falſe: The true Chriſtian Quaker owns the Scriptures, and prefers them above all Books, Papers or Epiſtles extant in the whole World; and if any ignorant Man or Men hath, at any time, ſpoken contemptuouſly of them, he is greatly to be blamed, and the Chriſtian Quaker denies Fellowſhip with all them that have in any meaſure ſo done.

'*F. B.*'s *third Charge*, That their Teachers are Deceivers of the People, Favorers of Blaſphemy, and of a different Faith from the Apoſtles, Pri-'mitive Chriſtians and bleſſed Martyrs, and Ex-'cuſers of Idolatry, and that their Doctrin tends 'to overthrow the Chriſtian Faith.

Anſwer, The Matter of the aforeſaid Charge is a Lie upon them, *viz.* all true Chriſtian Quakers, whom *God* has given the *Gift* of the Miniſtry, their Work hath been and now is, to undeceive the People, and condem Idolatry and the Worſhippers thereof, to exhort them to the true Faith, that's agreeable to the Faith of the Apoſtles, Primitive Chriſtians and bleſſed Martyrs, according as is teſtified in *Scripture*. If any pretended Member that hath run before his Guide, or run and the Lord never ſent them, hath at any time

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asserted a contrary Doctrine he is disowned for the same, therefore the Error of any unsound or unqualified Person ought not to be charged in that manner as it seems to be, *viz.* on the People in general.

The fourth Charge, Whereas *F. B.* accuseth *Josiah Coal* and *John Audland* of giving Divine Attributes and Blasphemous Titles to *G. Fox*, uncondemned, and still justified or excused; which said Titles *F. B.* hath largly cited, divers times, in divers of his printed Books, for which reason the Citations are not here inserted, being too well known to the World already.

Answer, The said *Josiah Coal* and *John Audland* were guilty of Blasphemy in so doing, and it was a wonderful great Error in them, and a greater in *G. Fox*, for not reproving them (if he did not) Its further granted, That if any should Justifie the said *J. Coal* and *J. Audland* in their giving of it, or *G. F.* in the not reproving it, they are all deemed equally guilty of Blasphemy, in a high degree, both the Givers, the Receiver and the Justifier, for attributing that to a Mortal Corrupt Man which was due to none but to our supreme Lord and Master, Christ Jesus, the Saviour of the World.

F. Bugg's *fifth Charge*, wherein he accuseth *E. Burrowgh*, *George Fox*, *Rob. Sandiland*, *George Whitehead* and others, of giving base and scurrilous Language, calling others ill Names, *&c.*

Answer, Its thought most requisite to return an Answer to the aforesaid Charge in these following Words, (*viz.*) to call Names for or about Religion are no Christians of Christ's making See

more at large *W. Pen*'s *Addreſs to Proteſtants*, &c. p.242.) therefore its condemned by the true Chriſtian Quaker in them that ſo do.

'F. B's *ſixth Charge* againſt *G. Fox*, cited out 'of a Book entituled, *A Battledore for Teachers* 'and *Profeſſors*: All Languages are to me (ſays 'G. F.) no more than Duſt, who was before 'Languages were: *Introduct.* Again, p. 214. 'And next follows a few Words to the whole 'Matter by *G. Fox*, who was before Confuſion 'or the many Languages were.

Anſwer, If *G. Fox* did hold the Doctrine of the pre-exiſtence of human Souls when he writ the aforeſaid Citation, he is not ſo much to be blamed as he is if he ſpoke in reference to his Body (*i. e.* the Perſon of *G. F.*) however, we will paſs by the foregoing Paſſage, and proceed to as much brevity as may be. As to thoſe Paſſages in *G. F*'s *Battledore*, which are of no leſs import than high Blaſphemy, and he was much to be blamed for his ſaid Error, and the true Chriſtian Quaker hereby condemneth him for it, and any one that ſhall go about to cover him in that or any other blaſphemous Errors, believing ſeveral of his ſaid Writings, (*i.e. G. F*'s) to contain divers Errors and unſound Notions, and have done much hurt and ſtumbled many a ſeeking Soul: And, particularly it was his great weakneſs, who was (but a Shoe-maker and) bred an illiterate Man, to pretend to make a *Battledore* of divers Languages, to teach People *tu, nos & vos*, &c. who underſtood not the Signification of either but by Hiſtory and Tradition (even as a Parrot can well talk ſo far as he hath been taught.) To conclude, What Error

Error or unſound Notion hath been found or may yet be found in any Book or Books written by *G. F.* or any others called Quakers, whether the Perſons or Authors be living or dead, the ſaid Weakneſs or Errors are teſtified againſt by the Chriſtian Believers of the crucified Jeſus, who are in ſcorn called Quakers, hoping God in his own due time will more and more refine his People, and give them a true ſight of their Evils, that thereby they may forſake the ſame, and be more and more delighted to walk in the Light of his dear Son and our Saviour Jeſus Chriſt, is the true deſire of all ſincere Chriſtians, who have no Life nor Delight in Strife or Contention, *&c.*

F. B's *Charge againſt* James Parnel *cited.* 'But 'to the End of all Diſputes and Arguments, I 'am come; for before they were I am (ſaid *James* '*Parnel.*)

Anſwer, It was great Blaſphemy in *J. Parnel*, for ſo ſaying, and its hereby denied and judged as a great weakneſs, that proceeded through his Ignorance.

Whereas *F. B.* accuſeth the Quakers for teaching, That the Name of Jeſus and Chriſt do not properly belong to the Body that ſuffered upon the Croſs at *Jeruſalem.*

Anſwer, The Charge it ſelf is falſe and groundleſs (mark) the Charge being laid upon the General (the word *Quakers* being of the plural number includes a great part of them, or leaſt-wiſe, the whole Body of the People.) If any pretended Quaker hath at any time ſo taught, he is culpable for the ſame, it being contrary to the Doctrine of the Chriſtian Quaker ſo to teach, but do (in

oppoſition to the aforeſaid Charge) preach and teach as a neceſſary Article of Faith, *viz.* to believe that Salvation is to be obtained through a living Faith in his Death, Sufferings, Reſurrection and Aſcenſion; therefore, the Name of Jeſus and Chriſt, do moſt properly belong to that Body that was born of the Virgin *Mary*, notwithſtanding the prejudice of *F. B.*'s aforeſaid Charge; who further continues to accuſe the Quakers with queſtioning who was the firſt Penman of the Scriptures, whether *Moſes* or *Hermes?* To which its anſwered; The true Chriſtian Quaker never ſo queried, being well ſatisfied by Faith, that *Moſes*, the Servant of God, was the firſt Penman of Holy Writ.

Its farther noticed, that *F. B.* cites a Paſſage out of *Ed. B.*'s Works, *&c.* p. 273. *viz.* 'The 'Sufferings of the People of God (call'd Quakers) 'in this Age, are greater Sufferings and more Un-'juſt, than in the Days of Chriſt, or of the Apo-'ſtles, or in any times ſince.

Anſwer, It was an Error in *E. Burroughs* for ſo ſaying. The Chriſtian Quaker denies it; believing no Sufferings that can be inflicted upon poor Mortals are ſo great; neither ought any Sufferings or Perſecution to be brought in competition with the Sufferings of our dear Lord and Saviour Jeſus Chriſt, who hath taken our Curſe upon himſelf, and became a Propitiation not for our ſins only, but for the ſins of the whole World; (Oh what unexpreſſible Love was it, that the Infinite Being ſhould condeſcend, after ſuch an admirable manner, for the Reſtoration of his Finite Creature!) and by Faith in the Blood of this ema-

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culate Lamb, the Christian Quaker expects Salvation, and by no other Name that can be given under Heaven, and do account it a great Blessing if the Lord should suffer Hardships and Tryals to come upon them, in that his Love should be such, as to count them worthy to suffer for his holy Names sake.

F. B.'s Charge against *Isaac Pennington* cited, &c.

A Question to *Prooff. p.* 33. 'Now the Scriptures do as 'expresly distinguish between Christ and the Garment which 'he wore; between him that came, and the Body in which 'he came; between the Substance which was veiled, and 'the Veil which veiled it; there was plainly he and the Bo-'dy in which he came; there was the outward Vessel, and 'the inward Life; this we certainly know, and can never 'call the bodily Garment, Christ.

Answer, The foregoing Citation was an undeniable Error in *Is. Pennington*, which proceeded from a defect of his Understanding; and its not at all doubted, but that if that worthy Man (*I. P.*) were in being, he would readily retract the slip of his Pen, not only in that Matter, but in any other of the like Import; therefore, wherein any Man sees a weakness in anothers Speaking, or a slip of his Pen, let him take heed of falling into the like Evil.

Its farther observed, *F. B.* seems to condemn the Quakers as if they denied the very fundamental Articles of the Christian Faith, notwithstanding his pretended distinction, by saying the *Foxonian* Quakers, as if all that had any love or respect for *G. F.* were guilty of denying the necessary Doctrin of the Christian Religion. Note, it cannot reasonably be supposed that such a great number of People as he (*F. B.*) calls *Foxonians*, should be guilty of such great Errors as he (seems) to charge them with; not but it may be and is granted that some ignorant Man or Men may have asserted unsound Notions through their Ignorance; but what is that to the purpose, that he should charge the Ignorance of some particular Men, upon such a Body of People, both in *England*, *Scotland*, *Ireland* and *America*? Its not to be questioned but many hundreds in those Parts of the World, had a good respect for *G. F.* so it cannot be well conjectured that such a number as they must be, should be guilty of the aforesaid Charge; and, I hope, none will be so rash as to judge, that they respected *G. F.* for any Weakness that he might be guilty of (no, it would be a great Mistake in any so to conclude); its not

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to be doubted, but the wiſe and underſtanding Men among them, that he calls *Foxonians*, do hold and ſincerely believe all the neceſſary Doctrins and Points thereof, that are depending upon the Chriſtian Religion, notwithſtanding *F. B.* hath publiſhed ten Articles (written by our Chriſtian Friend *George Keith*) as if the Quakers did not hold the ſame, nor had Unity with *G. K.* in the ſaid ten Articles, becauſe *F. B.* aggravates the Matter in theſe Words, *viz.* Who was perſecuted for his Chriſtian Teſtimony by the Quakers in *Penſilvania*. Here I cannot but greatly blame *F. B.* for charging the Body of the People called Quakers in *Penſilvania*, his Charge being abſolutely general (the word Quakers implies it to be ſuch;) therefore, its inconſiſtent with ſound Reaſon to think that this Body of People, which are contained in that Province, ſhould be concerned in the Perſecution of one poor Man (*i. e.* G. K.) no, he is greatly beſides the Matter for charging the Quakers there.

Its confeſſed, he might have laid his Charge, and prove it plain enough upon *Sam. Jennings*, *Cook* and *Lloyd*, and others, who are manifeſt to be but a Party or Faction of pretended Quakers, for they can be no otherwiſe; it being inconſiſtent with the Quakers Principle to be a Perſecutor; as is manifeſt to the World by our Friends of the yearly Meeting at *Burlington*, who have condemned 28 falſe Judges for their erroneous Judgment and Perſecution, and we doubt not but many hundereds in *Penſilvania* as well as *England* and other Parts of the World, are one with them in their juſt Judgment and Condemnation; and its hereby declared if any are one with the 28 falſe Judges, they are likewiſe deemed to be guilty of their Evil; and, therefore, if any ſhould ſo appear, they ought to be withſtood, becauſe they are greatly to be blamed. So now followeth a plain and candid Anſwer, in relation to the ten Articles, and a Condemnation of the Perſecution of our worthy and well-eſteem'd Friend *George Keith* and others.

Firſt, as to the 10 Articles, I anſwer, Many formerly in the years that are paſt through Ignorance and Weakneſs, did not then hold or believe all things in relation to the ſaid 10 Articles as now worded. And for the farther ſatisfaction of any moderate Enquirer, I do ſincerely declare, in the behalf of all the Chriſtian Quakers throughout the World, that they have Unity with the ſaid 10 Articles, and are one with our Friend, *G. K.* the Author thereof, altho' there may be ſome among us that

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do not nor cannot ſee clearly into all thoſe things, by reaſon of the weakneſs of their Capacities; yet we agree ſo far in the main, that we dare not deny them (*viz.* the 10 Articles) eſpecially the more Judicious among us; therefore, its well hoped, that if any one Man or Men ſhould be found to deny any of the ſaid Articles, through their Ignorance and Blindneſs, that none will go about to charge their Blindneſs upon the Chriſtian Quaker.

Secondly, As to the *Perſecution* of our Friend *G. K.* by thoſe few pretended Quakers in *America*, they are hereby condemned for their unchriſtian *Practice*; and we deny Fellowſhip with them for their ſo doing, until they repent thereof and publickly condemn the ſame under their own Hands in writing, according to the requeſt and judgment of our Friends and Brethren of the Yearly Meeting at *Burlington* in *Weſt-Jarſy*; and we do declare we have living Unity and *Fellowſhip* with them in their ſaid Judgment, and do hereby declare a Diſunion with the Judgment of that *Party* or Faction of the Yearly Meeting at *London*; and according to the 10 Queries ſigned by *R. Haway*, they are in like manner declared to be partial in their Judgment, their Judgment being wrong in Matter of Fact in divers Reſpects, and contradictory to the Judgment of our Friends in *America*; for which cauſe the Chriſtian Quaker denies their *London* Judgment, and have no more Unity with it, than we have of the *Perſecution* of *G. K.* and others, which in plain Terms is none at all; neither with the contention of *F. B.* and *G. W.* So deſiring to deſiſt at preſent, being in ſome meaſure eaſed of the conſcientious Concern that was upon me, to write this ſmall thing in Vindication of the deſpiſed Believers of Jeſus of *Nazareth*, called Quakers. I recommend every one to the Grace of God in their own Hearts, which is able to keep and preſerve them from the Strife of the Tongue and *Pen*. And as to the ſix *Particulars* as *F. B.* charges the Quakers with denying, are owned by them, for the major part, *viz.*

1. The Chriſtian Quakers own Jeſus of *Nazareth*, who was born of the bleſſed Virgin *Mary*, to be the Chriſt of God, and the efficient Cauſe of Mans Salvation. 2. The Chriſtian Quaker's Books are to teſtifie againſt Blaſphemy and Wickedneſs of all kinds, and to condemn Idolatry. 3. They own the Scriptures, and prefer them above all Writings extant, having a venerable Eſteem for the ſame. 4. They own the Ordinances of Jeſus Chriſt, as his Baptiſm and the Supper, deſiring

desiring to be Baptized with his Spiritual Baptism (of which the Water was but an external Figure) and to partake of his Supper to the satisfaction of their hungry Souls, of which the material Bread and Wine was but an outward and visible Sign of the inward and spiritual Grace. 5. They (*i. e.* the Christian Quakers) value the Death and Sufferings of Christ, and wonderfully admire the love of the Father, in sending his only begotten Son in the fulness of time, for the restoration of fallen Man. 6. They exalt the Sufferings of Christ Jesus above any Sufferings that can be inflicted upon sinful Man.

Those that would know more of the Quakers Faith, we refer them to the first Part of a little Treatise, entituled, *The Principles of Truth*, written by our ancient and honourable Friend *John Crooke*. So here I shall make the End.

Given forth and signed in behalf of the Christian Quakers, by

London, *August* the 7*th*.
1694.

D. S.

A Postscript, by way of Request.

IT is hereby requested of all those that are Living, whose former or later Writings are in any sort defective, that they would write Explanations and Emendations upon them; as also upon those others that are defective, notwithstanding the Authors may be dead, whereby that which offends many will be removed out of the way; and in so doing, they will save others a Labour of doing it for them. *Farewel.*

D. S.

F I N I S.